The Reconstructionist

Vol. XIII. June 13, 1947 Sivan 25, 5707 No. 9

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cated to the advancement of Judaism as a religious civilization, to the upbuilding of l's ancient homeland, and to the furtherance of universal freedom, justice and peace.

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EDITORIALS

THE INTERIM COMMITTEE REPORTS ON FUTURE ORGANIZATION

THE Committee on Future Organization, of the American Jewish Conference, has submitted its plan. The Interim Committee has accepted it as a basis for discussion, and it is now before the bar of public opinion. When the American Jewish Conference convenes, for the fourth time, in Chicago, the end of August, it will be charged with the responsibility of adopting the plan or rejecting it. Readers will recall that the Committee on Future Organization was created pursuant to the resolution adopted by the delegates to the Conference at the Third Meeting, in Cleveland, February 1946. The resolution took cognizance of the "widespread demand" for a Jewish organization which would "speak authoritatively for the Jewish community," set up as a "permanent, democratic, representative Jewish body." The resolution further directed the Interim Committee to explore the possibility of setting up such a body in consultation with representative community organizations, and existing national organizations.

The Committee on Future Organization, set up by the Interim Committee, worked diligently, under the chairmanship of Rabbi Maurice Eisendrath. Additional members representing groups outside the Conference were coopted. Every issue was thoroughly debated, and, in the words of Dr. Eisendrath, "We have heard every possible viewpoint in relation to the future organization of such a body as we envisage. There has not been a single view held by the American Jewish community or any segment thereof that has not been before us, and has not been seriously and extensively considered and discussed in this Committee at its meetings."

We quote Dr. Eisendrath at such length because we believe that his words, taken together with the text of the Plan for a Permanent Organization prove that American Jewry is not ready for the creation of a worthwhile kind of unified body. If, after listening to all the evidence, hearing all points of view and taking into consideration all existing interests, nothing better can be offered than the present Plan, the inevitable conclusion must be that the time is not ripe. American Jewry has not yet come of age.

What does the Plan suggest? Section One deals with Purpose and Scope. It calls for "an organization . . . to secure and protect Jewish rights, and to promote the general welfare of the Jewish people, here and abroad; and to enhance the contribution of the Jewish community to American democracy." So far so good. But there are four subdivisions to this section. Under the third subdivision, dealing with the controversial and crucial

question of the "American scene," the organization is expected to "act through recognized Jewish agencies, affiliated with the organization, operating in these fields, *without affecting their autonomy,* it being understood that such agencies shall be *invited to report* to the organization periodically in order that the organization may be in a position to consider their policies and work, and *recommend* proposals to promote their objectives."

We have italicized the important words: "Without affecting their autonomy," "invited to report" and "recommend." In these three phrases lie the essential weakness of the new organization as planned. The entire purpose of a new organization is to create an instrument through which the American Jewish community as a whole can function, democratically. This new organization would not function; the existing national bodies would continue as before, without having their autonomy in the least affected. They are not even *compelled* to report to the Conference, even though they are members of the Conference. They are *invited.* The Conference, in turn, has the power only to *recommend* action. This makes of the Conference not an instrument for action, but a reviewing board.

Now, the question is, how effective would this new organization be as a reviewing board, granted even that American Jews would be satisfied with that much? It would be hardly effective at all, for the simple reason that the Conference would have no financial resources. Unfortunately, no recommendations or suggestions are ever taken seriously unless they come from those who are in a position to vote approval or disapproval in a very concrete manner. The fact is that today the Council of Federations and Welfare Funds has more power to "invite" agencies to report, and more power to "recommend" policies than any high sounding organization could possibly muster. The reason is that the Council of Federations and Welfare Funds consists of the representatives of communities which raise the funds and have the power to disburse those funds in accordance with their best judgment.

The question may be asked: if so, why then not make the Council of Federations and Welfare Funds (CFWF) the new and sought-for organization? The answer to that is: the CFWF is still dominated by those individuals who make the largest contributions. An important distinction must be made between communities and individuals. Communities, and their representatives, who supply the taxes, should have the right to decide the policies; but this does not apply to individuals who make large contributions. They should have no more power than other individuals who cannot afford to contribute as much. In other words, until the CFWF becomes more representative of the masses, until the delegates to its assemblies are elected on more democratic principles, we cannot be sure that the CFWF would indeed speak with the voice of the assembled communities.

When the Cleveland meeting was over we commented here that the only way to build a permanent national body is from the bottom up, and not from the top down. We still believe that. Dr. Eisendrath has himself said it: every viewpoint has been heard, and the result is an ineffectual reviewing body instead of a functioning, dynamic national instrument. Let us build the local communities; make them democratic and representative—and then bring them together into a national council with power, and American Jewry will have what it seems to want.

SUPPORT THE STRATTON BILL!

THE oft-expressed conviction of President Truman, hat America should accept as immigrants ts fair share of Displaced Persons, has t long last been translated into concrete egislation in the form of the Stratton Bill. Launched with the official blessing f the Departments of State and Justice, he bill calls for the admission of 400,000 DP's in the course of four years, as an mergency measure, without any permaent revision of our present immigration olicy. Reliable Washington observers escribe the prospects of its enactment s "a fighting chance." That chance ust not be missed. Here is a cause that ould rally around it all those Amerians, non-Jews and Jews, organized and norganized, who view with a sickening onscience America's failure, to date, o make a positive contribution to the ermanent rehabilitation of Nazism's worst ictims. Again and again, we have been ainfully conscious of the moral anomaly f our President's urging the admission f 100,000 Jews to Palestine, while our wn government continues to keep Amera's doors shut.

If the fight for the Stratton Bill is to e won, however, more than moral argueents or humane considerations will be quired. Let us face it. Moral motives, the present mood of our world, are at st auxiliary engines, powerless to move overnments to action unless these motives e linked to such interests as politics, conomics or security. The wretched omelessness of the DP's will not move ur legislators to provide shelters for the eople to whom victory has meant barcks and a dole, unless such move be ined to the motive of self-interest.

Happily, there is just such a conjuncon of motives, a conjunction so genuine d powerful as to persuade anyone willing to rise above prejudice and slogan thinking. America's economy is pointed to a rapidly rising rate of productivity, according to a recent exhaustive study by the experts of the Twentieth Century Fund. The growth in American population will proceed at a much slower rate. In absolute figures, our national annual productivity by 1960 will be 206 billion dollars as compared to 117 billion in 1929. Our population will have grown from 122 million in the latter year to 155 million in 1960. The chief problem will be, where to find customers for that enormous production. While an increase in population of 400,000 will not solve that problem, it is part of the answer to it. In depression times, we are told that immigrants are competitors for a diminishing number of jobs. In times of prosperity, the argument is put forward that newcomers are competitors for scarce consumer goods. An argument that cuts both ways is, of course, not an argument but a piece of shoddy rationalization for a stubborn prejudice.

The truth is that in highly industrialized countries like our own and England, there is a distinct connection between a growing population and a rising standard of living. Any contention to the contrary is sheer economic nonsense. This truth must be hammered home to the American public with at least as much force as was used in behalf of the recent lurid description of immigrants by the head of the American Legion as "termites sure to destroy the American standard of living."

There is yet another significant element in this conjunction of motives that should impel Congress to take affirmative action on the Stratton Bill. The peoples of the world look in alternating moods and circumstances to two great powers for world leadership, to the United States and to Russia. While moral leadership

is an imponderable, realistic statesmen do not underestimate its worth, True, American wealth and power arouse admiration, but they may, as indeed they do, also stir up covetousness and fear. Not so the admission of 400,000 DP's. Such a move can but raise our moral prestige in the eyes of all peoples.

How much of a threat to the world's future security 850,000 homeless people in the heart of Europe present, no one can exactly determine. But that they do present a sharp challenge to all the values the democracies profess, no one can deny. Until that challenge is met, our bid for world leadership remains under suspicion. Providing homes for at least half of these people will do much to allay that suspicion. Here, there will be tangible evidence of the direction in which we would like to lead the world, proof that America is ready to use its power for beneficent, humane ends.

The fight for the Stratton Bill will be an effective measure of the strength of liberal opinion and organization. Our national Jewish organizations are called upon to move with speed and power. The cause was never better; the case for opening the doors of America never more foolproof.

FEDERAL AID FOR EDUCATION

IT is hard to believe that any subject so innately simple as the need for Federal support of education in the United States could become so utterly complicated and confused. The facts themselves leave room for neither disagreement nor doubt. The present status of public education in these United States—judged by any one of several legitimate standards—is deplorable. One such standard is the amount of money currently spent on education. America have always found it possible to provi fabulous finances for anything they real deemed important. The value we pla on education—apart from our ma pious protestations — may be estimat from the fact that in 1946 we spe *thirteen billion* dollars for tobacco, alc hol and beauty parlors compared to *t billion* dollars for education. No amou of pretending or preaching can alter t fact that smoking, drinking and perm nent waves are six and one-half tim more important to us than the simp business of educating our children!

An equally accurate standard is t proportion of our total income spent education. That has been estimated as of 1.5 percent! No other major nati on earth spent so small a portion of purse on schooling. Soviet Russia—w whose real or alleged threat to our w of life we seem now to be very much co cerned—spends 7.5 percent. In short, t plain, unpleasant, unvarnished truth that the separate states cannot and will not expend anywhere near the mon needed for an adequate standard nation-wide education. The deplora tragic cost of such negligence was amp illuminated in the recent episode Greenville, S. C. Of the 28 defendan one was a college graduate, one had ba ly entered high school, while none of other twenty-six had advanced beyo the fifth grade! At least three of th were completely illiterate; one went school through the second grade; anot had graduated from grade three.

But the issue is almost hopele tangled and snarled. In the 79th C gress, at the very moment when s Federal aid for education seemed assu Senator Langer added his anti-segre tion amendment and the whole prop was defeated. Two bills now before 80th Congress complicate the issue ag

providing with only minor differences at parochial schools also are to receive e advantages of Federal aid. This places moral dilemma of the highest order fore the sincere liberal who believes th all his heart that Federal aid is desrately needed, but who holds with ual fervor that church and state in nerica must remain separate.

We hope we will not be accused of ti-Catholicism if we take our stand with ose who vigorously oppose the use of deral funds for parochial schools, while phatically favoring such support for blic schools. The fact that we would l precisely the same about our own wish parochial schools ought to keep record clear. It is a basic tenet of nerican democracy that men and wo-n will best live together if, as boys and ls, they have studied and played to-her. Notwithstanding which, Ameri-n government has yielded to the reli-us sensibilities of Catholics, and has eed that they may handle education ir own way, outside the framework of public school system.

t must be assumed, however, that any gious group which seeks to take adtage of American liberalism in this ard should be prepared to defray the ts. The American school system—supted *by* the public, intended *for* the blic—is open to all. Catholic boys and s are welcome; they can receive the ntical education given others at prely the cost paid by others. If, *entirely their own volition,* they choose for atever reasons not to utilize the public ools, they cannot then in good connce insist that we, the public, must port the choice they have themselves ly made. One cannot spurn the *table ote* dinner on grounds of not liking menu and then insist on ordering *carte* at *table d'hote* prices.

American Catholics would be doing themselves and the cause of democracy a grave injustice were they to insist that Federal aid must go to all schools—private and public alike—or to none. They would be assuming the responsibility for keeping education in this country on its present deplorably depressed level. They would be denying millions of American children education which they can have in no other way. This means that in the long run American Catholics would be creating a great deal of resentment against themselves.

We need two things desperately! One is immediate Federal aid for public education. The other is continued separation of church and state. The way must be found to have both!

REALITIES AND VALUES

ORTHODOX RABBIS, MEETING in Munich, have decided to appeal to Jewish relief organizations to deprive of extra food rations any DP's who marry German girls. These unions have increased at an alarming rate, and no one can possibly blame the rabbis for feeling outraged at them. Yet we can hardly condone the methods used. If intermarriages of this sort can be prevented only by starving out the participants, a dangerous precedent is set. The rabbis begin by suggesting that food go only to those who have married properly. Next thing we know, others will suggest other, and probably much more unworthy, bases for discrimination. Besides, any Jew who is kept within the fold in this way can hardly prove to be a worthwhile member of the Jewish community.

▼

TRADITIONAL RELIGIONS HAVE a way of fighting anything new as long as they can—and then taking it over, while blandly telling the world that *they*

are the only ones who know how to use it properly. The Catholic Church has been fighting modern psychology since Freud. Psychoanalysis, psychiatry and the other disciplines that deal with man's psyche have always seemed to the Church to preempt the functions of religion. The psyche (or soul) has been its domain, and it has resented any encroachment by non-religious practitioners. Recently, however, it has appeared that the public is going for psychiatry in a big way, and it does not look as though the boom can be deflated. So we now find Father Devlin, a Jesuit priest, one of the first in the 400 year history of the Jesuits, studying medicine and specializing in psychiatry. He says psychiatry can be completely compatible with Catholic principles *if properly practiced* (italics ours). What "properly" means can be surmised.

▼

MOSCOW MUST HAVE A REmarkable communications system. In the twinkling of an eye, communists throughout the world change their "line," following the signal from headquarters. At the UN recently, Gromyko came out in favor of a bi-national state in Palestine, and barring that, he advocated partition. This was a sudden about-face for the communists, who had been fighting Zionism right along, as British imperialism. Now, word reaches us from Jerusalem that the two communist groups of Jews in Palestine have suddenly decided to unite. The pro-Zionist Communist Association has appealed to the Palestine Communist Party (hitherto anti-Zionist) to get together so that there be no sign of dissension among the communists when the UN inquiry group arrives. The larger League of National Liberation (Arab communists) is rapidly modifying its stand, advocating rapprochement with the Jews. They are urging Arab worker groups to take "a moderate attitude" toward Jewish demands, and have attack Emil Ghoury of the Arab Hig Committee for his violent anti-Jew statements before the UN sessions Lake Success. Strange, that this Lea should have just awakened *now* to dreadful presentation made by Ghou

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THE AMERICAN ASSOCIAT for Jewish Education, at its recent sess in Baltimore, reported a number of couraging facts about the amount money spent by Jewish communities Jewish education. Jewish Welfare Fu boosted their allocations 23.7 perc from 1945 to 1946. At the same ti enrollments in religious schools have ri 15 percent; six new Bureaus of Jew Education have come into being. great weakness, however, is still pers nel. More than 65 percent of the co munities report a lack of teachers. W the shortage? Perhaps it is explained part by the fact that out of 24 co munities answering a questionnaire, c 7 reported paying salaries of $4,000 more.

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"PRUEBAS" (PROOFS) OF first pages of "Enciclopedia Judaica C tellana" have reached us. It looks though it is going to be an epoch-mak set of volumes, the first Jewish ency pedia in Spanish. It is being publis under the literary editorship of Edua Weinfeld, in Mexico, and will appea ten volumes. A number of author living in North America, like Rabb Jessurun Cardozo, Prof. A. P. Druc Dr. Louis Finkelstein, Dr. Moses J and others are on the advisory bo It should make a fascinating reading the Latin Americans; and equally intr ing reading for those who took

(*Continued on Page* 19)

Pacifism, Violentism and Zionist Strategy

By JACK J. COHEN

THE Jewish people is faced today with the moral uestion of the use of force for the hievement of a desired social goal. Our eritage is committed to the principle at the spirit and the ideal are motive ctors in history. If some of us have arned to place considerable weight on her, material factors in social move- ents, it is not that we have relegated the ower of the spirit to the background. is, therefore, at this juncture in our story, when many despair of the power right, that we must examine the moral passe in which we find ourselves today.

After many years of peaceful coloniza- on in Eretz Yisrael, the Yishuv has sud- nly been forced into a violent reaction gainst oppressive government tactics. either our peaceful nor our forceful ethods seem to have worked. The Arabs acted to our land purchases and our provements of the soil with armed ids. Britain rewarded our civilizing in- uence in the Near East with almost three cades of broken promises. And now our e of force has provided Britain with an cuse for its imperialist policy and has st for us much of our prestige in public inion. How shall we now respond? hall we increase acts of terrorism? Shall e give up our arms completely? Shall e "turn the other cheek"? Shall we ndemn the "terrorists" in our midst? hall we continue with "illegal" immi- ation, regardless of consequences? We e, in brief, at a point where we must view the strategy of Zionism (more curately, of the Yishuv), particularly regards the use of force.

The Moral Dilemma

Max Weber once advised an audience, "He who seeks the salvation of the soul, of his own and of others, should not seek it along the avenue of politics, for the quite different tasks of politics can only be solved by violence." Weber meant simply that one cannot adhere to an absolute ethic of love and peace and expect to triumph in this world. The path to salvation is strewn with the corpses of the innocent and is wet with the blood of the righteous. For the ethic of a saint remains, with few exceptions, his private property, while he who would achieve his ideals in the world of men and movements must perforce *fight* evil. And fighting means at least occasional violence.

There are two radical approaches to the achievement of social aims. One is absolute pacifism and the other militarism. Most persons living in a democratic environment would denounce militarism as an unspeakable horror. The glorification of war by Hitler and Mussolini finds no counterpart whatsoever in the ethic of American democracy or of Judaism.

Absolute pacifists are viewed more sympathetically by most of us. While calling them unrealistic, we admire their idealism and their courage. We are irked when they refuse to join us in what we consider a righteous crusade against fascism, but we respect their integrity. We know that they act in the full spirit of the Sermon on the Mount and the words of the poet in Lamentations:

> "It is good that a man should
> quietly wait

For the salvation of the Lord. . . .
Let him give his cheek to him that smiteth him,
Let him be filled with reproach."

Nevertheless, we must reject this approach, primarily because it insures the triumph of evil. Evil is an active agent in human affairs and will not succumb to passive pacifism. Absolute pacifism utterly ignores the depths of human depravity which the Nazis have demonstrated. To ask, as Shridharani does, that a people should meet invading tanks by permitting themselves to be crushed, is to miscalculate the integrity of evil (or at least of some evil). One may conceivably, by non-resistance, destroy the morale of a man who has a spark of human decency. Not so that of a beast. And there are beasts among men. Society may have made them beasts, but they must be caged before they can be tamed. It was noble of Hannah and her seven sons to sacrifice themselves for their ideals. But it was the arms of the Maccabees that vindicated the spirit of Hannah.

Were these absolutes the only two choices allowed us, we should be doomed. But the world is not peopled only with saints and satans. True, this complicates matters; we must plot our course somewhere between absolute pacifism and absolute violentism. We therefore run the risks of experimentation, but the willingness to experiment for the purpose of bringing politics and ethics into accord with one another is the only method we possess for the salvation of mankind on this earth.

Practical Consequences of Pacifism and Violentism

Pacifism and violentism, when they are aimed at peace and justice, both have a measure of practicality. The determination of this measure is our problem. It has been stated by many that we desire peace but that sometimes it is necessary to use force to attain peace. The mor problem arises because force often cc rupts its user and destroys the innocen Then, too, wars have never produc peace, but only "peaces" or "truces," Mortimer Adler puts it.

If we examine Jewish history (t history of any other people will serve well), we find numerous examples to su port the rival claims of pacifism an force. Pacifists refer to Isaiah and Jer miah, who counseled against resisting t invaders; to Johanan ben Zakkai and H followers in the Peace Party, who a swered Roman might with a school; and the martyrs of Israel, who gave up the bodies to the flames of Christian intole ance. Proponents of forceful resistan cite David's campaigns against the Phil tines, the triumph of the Maccabees, t heroism of Bar Kokhba and the bra stand of the Warsaw ghetto. To both can reply that victory and defeat are i terwoven. The Jewish people and ideals are still alive—but at what a sa rifice! It sounds well to speak sermon cally of the triumph of the spirit achiev by the Prophets, by Johanan ben Zakk and by those who died meekly at t stake. Their descendants, the Jewish pe ple, have survived, while most of th tormentors have been wiped off the fa of the earth. But the spiritual power these pacifist heroes has not enabled t Jewish people to overcome the horrors its long years in exile. It has been t indomitable will of the *halutzim*, fortifi not only with ideals but with the spirit resistance, which has begun to turn t tide.

Force also has been only a partia successful instrument. David's conque did not prevent the division of the kin dom and the ultimate loss of indepen ence. The victory of the Maccabees w lost in the imperialist ventures of the la Hasmoneans. Bar Kokhba aroused ho which were soon smashed. And the her

the Warsaw ghetto fought to arouse
e conscience of a world that has already
rgotten them.

on-Violent Action

Some have tried to have their cake and
t it by preaching a brand of active
acifism which they term non-violent ac-
on. Non-violence can run the gamut
om a picket line to a complete cam-
aign of civil disobedience. Throughout
ıy campaign to gain concessions from
me authority or to overthrow that au-
ority completely, the non-violent tech-
que is characterized by a refusal to re-
rt to arms or violence of any kind. It
felt that the moral integrity of the paci-
t is thereby preseved, while his ends
e gained by effective and ethical means.
his has been the method of Ghandi and
her Indian pacifists.

There is much to be said for non-
olence. It refuses to accede to evil and
lls for an all-out campaign, short of
ıysical force, to overthrow it. It does
nfer a sense of social responsibility on
adherents, particularly because it re-
ıires a high degree of social acceptance
ıd organization for its success. And there
ıve been occasions when it has worked.
on Calhoun (*Politics*, January 1946),
tes, among others, the following exam-
es of effective non-violent resistance:
The overthrow of the Kapp military
ıtsch in Berlin in 1920 by a non-violent
neral strike"; "the British general strike
1926, which most historians agree
uld have overthrown capitalism in
itain if it had not been sold out by
itish labor leaders"; "the March-on-
ashington movement among American
egroes." Whether or not the examples
ted are clear-cut indications of the
lidity of the non-violent approach, we
e safe in assuming that situations arise
here this technique of resistance works
ell.

However, despite all that can be said in its behalf, non-violent resistance or revolution, as the *sole* means of overcoming social evil, has its moral and practical weakness. Its practical weakness stems from the inability of pacifism, already cited, to deal with perversity at its worst. The non-violent revolutionist would counter that his technique should be employed only when there is reasonable chance of success—and only when the masses are properly organized and trained for its use. Thus far, however, no advocate of non-violence has ever succeeded in attaining the required degree of self-discipline from the masses he sought to liberate. The failure of Ghandi stems from just this fact. Despite his recognized leadership, India is far from unanimous in support of his technique. Even among his followers there have been numerous outbreaks of violence. Non-violence can work as a technique in situations where it is directed against an opponent who cannot resort to force, whose use of force is limited by lack of authoritative control, or who is stymied without the cooperation of the non-violentist. Thus a strike is successful in a democratic atmosphere in which an employer cannot employ an effective strike-breaking gang; it can be successful, too, where there is no possibility of replacing the workers in their jobs. However, even where such conditions prevail, desperation and idealism must capture a large number of people, before the foresighted leaders can effectuate action. Practically, then, non-violent action is limited both by human frailty and by the complicated material conditions with which it must deal.

There are moral weaknesses to non-violence. First, it fails to avoid force, since non-violent action has frequently stirred up violence on the part of those against whom it is applied. Morally speaking, if force is wrong, then it is incumbent

upon everyone to refrain from provoking someone else to use it. If peace is the ultimate good, then one has no right to arouse violence in others. One cannot absolve oneself by denying that the other party should not react violently. On the contrary, according to his own moral standards, the non-violentist has the obligation to placate his enemy and influence him also to the path of peace. Second, non-violence fails to deal adequately with the complicated question of the sanctity of the individual. The non-violentist claims that his technique alone enables us to preserve the sacredness of other people's lives. But how about our own? The Talmud went to great lengths to prove that one's own soul is as significant as that of another. Particularly is this true in modern times, where the other frequently happens to be an amoral fascist. Why permit oneself to be turned into a cake of soap for the sake of the "sanctity" of the enemy? Moreover, the non-violentist ignores the fact that the sanctity of the individual (meaning the respect for human life) is sometimes violated even when non-violence is employed. A nation-wide railroad or airline strike is an accepted method of non-violence. Does such a technique take into account the possibility of its effect on some innocent individual who may need medical supplies that must be transported by rail or air?

The Problem of Means and Ends

One could proceed in this vein with many discussions on the extreme use of passive pacifism and absolute force or of activist pacifism and limited force. It should be obvious that none of these techniques can be *completely* justified, either morally or practically. Certainly they cannot be justified through an abstract consideration of their merits. Aldous Huxley errs when he tells us (*An Encyclopedia of Pacifism,* page 32), "T philosophy of pacifism insists that to em ploy good means is of greater practic importance than to pursue good end This is so because good means can on result in good ends whereas good en cannot be achieved by bad means." H tory records numerous instances whe wars have advanced the cause of scien —and even morality (a Nazi triump would have rendered impossible even attempt at a UN. However ineffective t present effort may be, it is at least ind cative of some moral sensitivity). On t other hand, good means often result bad ends. Strikes are usually "goo means, but they sometimes cause mise where vital products are withheld. (The again, what does Huxley mean "good"?)

Huxley's black and white approach too simple. Admittedly, from a mor standpoint, one must act to bring go means and good ends into accord wi one another. But Huxley fails to s that the achievement of goods ends good means necessitates a process of tr and error. No genius (or messiah) h yet appeared on the scene with the co rect instruments to solve human pro lems: nor has anyone, in his infinite wi dom, pictured for us the ultimate ethically desirable goals. The prophe exhortations to peace and justice are a cepted by most men, but they are mea ingless unless applied to specific proble We can speak not of Justice and Pea but only of just and peaceful solutio Even this is too simple. Sometimes a ju solution is not a peaceful one; often, to a peaceful solution is not a just on Similarly, we may all agree that t method of peace should be universa applied by men who accept peace as desirable social goal. Yet experien teaches us that pacifism often enab evil to strengthen its hold.

The Use and Abuse of Force for Zionist Aims

The Palestine scene is a perfect example of the complexity of the problem of means and ends. The claim of the Jews to the land is a just one, but so also is that of the Palestinian Arabs. Here are two irreconcilable "justices." We Zionists believe ourselves justified by the greater need of the Jewish people. Is it possible, at all times, to attain a just solution, in any absolute sense? Whatever solution one may desire in Palestine, an appraisal of all the factors involved points to the relativism of the merits of force and pacifism. Whether we are justified in using forceful or pacific means must be decided not by any absolute standards but by applying appropriate means as judiciously as possible toward a goal which is subjected to careful and frequent appraisal. This experimental approach requires our re-thinking the question of what we want in Eretz Yisrael and of trying to weigh all the factors pertaining to our methods of achieving our aim.

Since the Biltmore Platform of 1942, the energies of Zionist leaders have been directed toward working for a Jewish state. It was never clearly enunciated whether Jewish statehood was to be asked for before or after the attainment of a Jewish majority. In either case, however, the main concern was with the control of immigration. Those who asked for a state immediately did so because they felt that only through political sovereignty in Palestine would Jews be able to care for their stricken brethren of Europe. Those who spoke in terms of the eventual establishment of a state did so in the hopes that immigration would proceed at a pace which would ultimately enable Jews to become a majority in Palestine. At such time, Jewish statehood would be a foregone conclusion.

Regardless of whether one upholds either or both of the plans for Jewish statehood or whether one opposes emphasis on the state idea altogether, there is a sufficient area of practical activity on which all Jews should agree. It is in regard to this area that the question of the use of force arises. At the moment there are two minimum demands, which neither Zionists, non-Zionists nor anti-Zionists among our people can afford to waive—for the lives of hundreds of thousands of Jews are at stake.

What we actually want in Palestine is, not a hazardous right to rule, but security and the right to develop our cultural, religious, social, economic and political institutions to the fullest extent commensurate with world peace. Our minimum demands must be the right to control immigration—or at least an international guarantee that will grant a regular flow of immigration—and the freedom to develop an internal life in Palestine.

We cannot accept the counsel of despair which bids us make no defense of our rights and which tells us to trust that ultimately the world will recognize our just claims to Zion. Our tradition bids us to protect the welfare of the living. Only through action will our faith in the triumph of justice be vindicated.

How shall we attain our objective? Absolute pacifism? No. We would thereby bow to British imperialism and Arab feudalism and endanger the lives of our brethren. Unlimited violence? No. We would then surrender our prophetic tradition of ethics and our self-respect, to say nothing of stirring up the full force of British might against us. There is left only the judicious use of non-violent action and of limited force. We have seen that these methods have their defects. And yet we return to them because they are the only methods available and because we believe they can be made more

effective. *Their effectiveness will depend on the unity and moral integrity of our people and the discipline of our ranks.*

The repeated acts of violence perpetrated by the Irgunists and Sternists have shocked the Jewish people no less than the rest of the world. But in condemning the terrorists, we must be honest with ourselves in understanding the basis for our condemnation. Where force is exerted, it is inevitable that the innocent suffer. Once arms are taken up as a defense against evil, morality enters only to the degree that it can check the use of force. There was a time when the world recognized rules of warfare, such as the inviolability of civilians and prisoners of war, the outlawing of certain types of weapons, etc. We like to think that morality still plays a limiting role in the exercise of brutality. Although "civilized" human beings still have troubled consciences, we are beginning to realize that modern warfare leaves less and less room for morality. No amount of expediency could ever justify the atomic bomb in the eyes of a saint. Nevertheless, when a community is united for the purpose of achieving a goal as lofty as the saving of human lives and when its military strategy is entrusted to a leadership which has demonstrated its respect for the lives of the enemy, we have a right to speak of morality in the use of force. Such is the case in Palestine as far as the Haganah, the official defense force of the Yishuv is concerned. The Haganah clearly showed its integrity of character during the years of Arab riots and in its recent operations to admit refugees. The Irgun and the Stern Gang, however, must be unequivocally denounced. They failed to prove the need for destroying the lives that were taken in the King David Hotel; they refuse to accept the full discipline of the Yishuv; and they have turned their guns on their fellow Jews. Therefore, we must condemn the terrorists on th grounds. They show a lack of ethical se sitivity, which is no less deplorable becau it is meant as reprisal for Britain's callo ness. Second, they commit an unforg able breach of discipline in engaging a private war with Great Britain whi the Yishuv has not declared and of whi it does not approve.

The Effectiveness of the Ethical Use of Force

Fortunately for the moral health humanity, there is an objective (if lim ed) correlation between the ethical u of force and its effectiveness. Up to t current crisis, the Yishuv had won wor wide esteem for its restraint in the fa of continuous provocation. It did so wh resorting to a firm self-defense. Duri this period, colonization proceeded su cessfully. There was no sign of weakn or bending before evil, and there w clearly evident the united will of a pe ple. The Yishuv entered World War with the same resolve and the same d cipline. While prosecuting the war, t Yishuv bent all its efforts to rescue t Jews of Europe, the White Paper n withstanding. Thousands of lives we saved. Discipline has now been broken a dissident group of fanatics whose ma purpose is to drive the British out of Er Yisrael, and who are unwilling to exami their position or submit their actions to t will of the majority. That is a situati which cannot be tolerated, and it is t duty of the Yishuv not only to turn a de ear to the appeals of the Irgun and t Sternists but to discipline these grou in whatever way it can.

Immigration must continue. This is t primary concern of the moment. No o can morally condemn the activities of t Yishuv in rescuing thousands of Eu pean Jews in the face of British intran geance. Let it be noted that the Ara

ave not raised a finger to oppose Jewish nmigration, despite all their loud talk. Illegal" immigration has been successil, despite the blockade and can ntinue to be so, through the efforts of aganah. Britain cannot long afford to ep 100,000 troops in Palestine in the ce of a united, morally aroused Yishuv. he borders of Palestine are impossible guard at all points. If the Yishuv will t as a united body and will confine its e of force to the specific objectives of eeping open the doors of Eretz Yisrael id founding new settlements, it will stify its resort to restrained and limited olence, and succeed in taking in many ore refugees.

Simultaneously, the method of nonolence should be employed wherever asible to render Britain's control of Paltine an impossible task. Refusal to pay xes, non-participation in local governent as employes, police, etc., violaon of restrictive regulations (such as rfews and out of bounds areas), boytts—these and other techniques would undertaken willingly by a population hich has reached the breaking point.

This is still only half the battle. Britain ill not easily capitulate. Two other areas main for action. One is the UN, which now dealing with the Palestine quesn. Those Zionists who fear that thing is to be gained by a continued apal to the conscience of the world might st as well toss in the towel. For if that is e case, Palestine will remain a political otball, and the Jewish people will continue to be kicked around—no matter what action Zionists take. We are safer if our just claims can be aired before the bar of world public opinion, than if they are left to negotiations by career diplomats of Foreign Offices. The latter are inclined to dispose of the interests of whole populations from the point of view of the strategic, political and economic interests of their own countries without regard to considerations of justice and peace.

Finally, let us prove our contention that the Arab masses of Palestine have no occasion to object to Jewish immigration. If this is true, then we should be able to demonstrate it concretely. Arabs and Jews in Eretz Yisrael have more in common with one another than either have with the British. The friendships prevailing among the colonies and Arab villages must form the basis of joint action against British imperialism and for planned use of the land. Jewish labor must intensify its efforts to bring Arab labor within the orbit of a united labor movement. We must bring the benefits of Zionist colonization directly to the Arabs by developing a single economy in Palestine, instead of the present dual economy. Admittedly, this last task is a prolonged one, but we must get rid of the type of "now or never" psychology which has prevailed in Zionist ranks for so long. Now or never *should* be our watchword, but it should mean that *we* must do the right thing *now*, or we may never do it.

Where Imperialism for Once Is Wanted:

AN APPEAL TO NORTH-AMERICAN JEWRY

By H. LEML

WITH the end of the war we observe quite a revival of international traffic. The airplane has practically brought the whole world right up to our doorsteps. And those of us who live in the *"Cidade Marvilhosa,"* the "Marvelous Town," Rio de Janeiro, are fortunate enough to have friends and visitors from all over the globe, and especially from the States, knocking at our doors nearly every other day.

South American Jewry Gives But Does Not Receive

Among recent visitors, the representatives of all sorts of Jewish organizations rank high, in numbers as well as in importance attributed to them. Our best hotels appear, at times, to be nothing but the headquarters of some philanthropy or other active organization whose *"commis voyageur"* gathers his acquaintance and customers around him.

In our case, however, the only profit these "customers" usually get for their payments is the deep and sincere satisfaction of having contributed to the good cause represented by the visiting friend. For as soon as he has left in his plane and circled for the last time over beautiful Rio, he has already forgotten those with whom he had just been shaking brotherly hands. Once our town has vanished from sight, we have been erased from his memory and interest. (Maybe some anxiety about whether all of us will fulfill the pledges to which we have subscribed remains as a solitary link between our guest and us.)

Generalizations are seldom just and therefore I should say that not all of our official Jewish visitors have behaved in this way. But, alas, the majority came, saw us, tried to win their particular victories, left us and have never again been heard of.

What they did was wrong not so much from the standpoint of courtesy, as because it lost them the chance of starting a great work in behalf of the Jews in South America, a work which might be called the much neglected task of North American Jewry.

The Jewish Situation in Brazil

Without going into a detailed description of the Jewish situation in the southern part of the American continent, I can only say that—with the exception of Argentine Jewry, which has already made great progress—we need the cooperation and guidance of our brethren in the States in every respect. I shall limit my remarks to Brazil, but I am sure that the situation is even worse in the smaller communities of the other countries. To give you a first rough idea of what I am talking about, I would have to ask you to think of the social and cultural atmosphere of Jews in the United States of two or three generations past.

Of the approximately 200,000 Jews in Brazil, one-half live in the two big towns of Rio de Janeiro and Sao Paulo. The other half is scattered all over the huge country, with only a few in the larger communities and the rest distributed over hundreds of almost inaccessible places.

Economically the Brazilian Jews have developed very satisfactorily. They are doing well in commerce, in industry and in the case of the younger generation,

the professions. Of the two main groups of immigrants, the Sephardic and the Bessarabian, the former, which is numerically by far the stronger, has gone further toward assimilation. Since 1933 some 25,000 Jews have come from Central Europe.

There have, naturally, always been some attempts to implant Jewish communal and cultural life here. Teachers, sticking loyally to the hardest of tasks in a way that commands my admiration, have founded schools in the larger towns. A Jewish press consisting of three weeklies and one periodical has, of late, tried to cope with its manifold problems. With the immigration of German Jews, came the impulse to found religious congregations in the proper sense of the word. Of these there now exist a few, but up to 1936 there was in all Brazil only one rabbi and he had to live by serving as Secretary of the *Hevra Kadisha.*

On the whole, however, Jews in this country have not yet succeeded in giving Jewish work more than a welfare-drive character. There exist all sorts of societies to care for the orphaned, the sick, the aged, and the newly arrived refugees. Year after year, money is raised for the Zionist funds, the World Jewish Congress and the "Joint." I am sure a *shaliah* has never visited Brazil without obtaining a more or less satisfying result from his visit. Our Jews here respond positively to all these appeals. They give. I do not pretend that they give enough. I fear that they think they have fulfilled all their Jewish obligations by giving money. To be *yotze yede hovato"* (to have discharged one's obligations) is nearly always identified with a money-contribution.

I know that this state of affairs is nothing new to you; that you too have the same evil to contend against. But you have grown in strength and in the capacity to counter-balance this one-sided interpretation of Judaism. You have your rich and well-organized system of social and cultural activities of many brands and colors. You have ways and means to train people who can attend to the various necessities of Jewish communal life.

I have indicated what there is here in Brazil. Much more space would have to be given to telling what is lacking. Among outstanding needs is that for a kind of representative body or national organization which could speak authoritatively on behalf of all Jews and inspire the work of the existing societies. We have in the last few years been trying to build such an organization for which the need is being felt more and more every day, but one never can tell whether such projects will really work or whether they wil die in the innumerable committees that deal with them. For we have to struggle with all kinds of difficulties, some common to all young *yishuvim,* some due to our special tropical life. The background of the majority of local Jewry has not been that of a well-organized Jewish life. Nearly all came directly from the Bessarabian villages to the Brazilian vastness. They were poor when they arrived, and had, for quite a while, to look after the poor relatives who came after them. They could not, or thought they could not, afford spending money on such "luxuries" as cultural and social undertakings. Although in the meantime they have become wealthy and grown into a community of hundreds of thousands, even the leading men like to think of Brazilian Jewry as of a "young and weak" branch on the tree of Judaism, although they once were rightly enough told that they had long since become Bar-Mitzvah.

In speaking about this country, one must naturally always bear in mind one very important factor affecting cultural work, and that is the climate. After a very hot and exhausting day, you simply are not fresh enough to participate in

difficult and complicated studies and discussions. I am constantly being impressed by the devotion of our young people and even more, by our older people who turn up in Rio's hot-house nights, and tackle problems and show a strong desire for learning.

The Need of Help from United States Jewry

I mention these few facts to show that down here, south of the Equator, there is quite a promising Jewry which, if not living up to all its potentialities, is at least doing good deal to build up a decent Jewish life. But with all our best efforts, we cannot dispense with the initiative and vitalizing influence of those communities that have already developed farther than we. We hope to get as much inspiration as possible from Eretz Yisrael, and there are few, if any, among Brazilian Jews, who would dispute the importance of a Palestinian orientation for our work. But it is primarily to the U.S.A. that we turn. You are geographically near. You have passed through stages of development very similar to our own present situation. We depend on you to find the men and means to help us along our way. In this respect we ask you to do a colonizing job with us. We invite you to exert on us Jews in the South, quite a bit of imperialism, drawing us into the scope of your responsibilities and activities.

At this first approach to a task rich in problems and opportunities, I can only hint at some things that should be done at the outset. As indicated above, I regard the needed cooperation as lying especially in the field of cultural and social activities.

1. *Interest in South American Jewry*

Speaking generally, the stronger and more important organizations should take a more positive interest in the Jewries of the South American countries. With the Jewish people so heavily stricken and bereft of one-third of its strength, all remaining Jewries assume a new and accentuated importance. Now that South America as a whole is coming of age and being brought into the closest contact with the rest of the word, South American Jews no longer have a merely exotic interest for the rest of Jewry. And since it has fallen to the Jews of North America to do most of the rescuing and salvage, let them recognize as one of the jobs closest to hand the establishment of strong communities in the South.

2. *Personal Contact*

A plan should be elaborated for studying the South American situation through extended visits. This would make possible a real insight into our problems and not a mere bird's-eye-view of them. This contact can easily be established, as Yiddish is the language in which Jewish affairs are conducted all over the continent. Seeing that many a North American organization strives hard to maintain a field of endeavor for itself, we can do no better than to hold this one out to all of them. Those who will come in order to know our life, must, however, be prepared to give us much more of their time than just a few days. They should come to observe and study, not merely to collect and take away.

3. *Programs of Cooperation*

As the immediate outcome of such visits for study, we should soon arrive at the establishment of programs of cooperation. These might begin with the sending of literature in English, Yiddish and Hebrew. The next step would be the fostering of the almost non-existent publishing activities in Portuguese. And, eventually, the more powerful societies in the States should send young men and women

to devote themselves for extended terms to performing essential services for our people. Organizers of communal Centers as well as of youth activities, teachers and rabbis should be induced to go out to the Southern countries and do pioneer work.

4. *Invitations to Visit the United States*

Since no instruction is as good as concrete example, invitations should be extended to all kinds of communal workers in South American countries, both professional and non-professional, to visit the United States and study the Jewish life there. This will be all the easier, as the great lull in our work, the southern summer, coincides with your most active season, your winter. If these invitations were taken over by a sufficient number of organizations, the financial burden should not weigh too heavily on any one of them.

5. *Granting of Scholarships*

We have, so far, in Brazil, no school for rabbis or for teachers or for communal workers. One yeshivah in New York has already given a number of scholarships to boys of the local Talmud Torah. This example should be followed by all kinds of institutes, so that a number of boys and girls could be trained, naturally on condition that they will come back and practice their profession here.

6. *Appointing of Liaison-Officers*

Along lines similar to those pursued by some of the major welfare and political organizations, such as the "Joint," "World Jewish Congress," the various Zionist bodies and "Ort," the major cultural and religious organizations might establish offices here through which they could extend their work into this country. The example of "Ort," which opened schools in Rio and Sao Paulo, shows what might be done for the religious and Jewish cultural needs of these countries if only the corresponding attention were given to those needs.

I do not think that all this is asking for too much. It is not money that we want; if properly approached and adequately inspired, our local Jews will come forward with all the means necessary. It is your brotherly heart and mind to which I am appealing. A great and noble task needs to be done. It should no longer be neglected by North American Jewry.

REALITIES AND VALUES

(*Continued from Page* 8)

school Spanish. Thus far it seems easy enough; e.g., "AARON, hermano mayor de Moises y de Miriam. . . ."

▼

The Union of American Hebrew Congregations is to be congratulated on having arranged an Eastern Conference on Synagogue Building, June 22-23, in New York's Temple Emanuel. Many synagogue buildings are being planned these days, and unless some guidance is given, we are likely to be treated to a number of architectural monstrosities, which are neither functional nor esthetic. Six topics are being discussed: architecture, interior and exterior planning, school and center, the synagogue for the small community, technical procedures, and ornamentation. This is the first conference of its kind, and those who are in any way involved in a synagogue building project ought to attend—whether Reform or not. We should like, incidentally, to see a thorough study made of the possibilities of organizing a bureau which would bring together Jewish artists and synagogue building committees. Such a *shiduch* would produce many beautiful murals.

A Midrash on the Rebirth of Hebrew

By THEODORE FRIEDMAN

OF all the amazing powers with which nature has blessed the human body, none is more marvelous than the power of recuperation. The human organism, invaded by ravaging disease germs, goes into high gear and proceeds to manufacture antibodies that repair and rebuild the damage inflicted by the invaders. Here physical vitality meets its acid test; for the ability of the body to stage a comeback after vital areas have been weakened is the true measure of its health.

The Test of Jewish Vitality

This power of recuperation is no peculiarity of the human organism. It is true of all organisms. It is true of the social organism we call a people. The vitality of a people is displayed as truly in its powers of self-regeneration after disaster as in its ability to flower when all goes well. This former test is one from which few peoples are exempt in the course of their history. Certainly, no people has faced this test more often or in more rigorous forms than has the people of Israel. The great decisive watersheds of Jewish history take their very names from the catastrophies that befell Israel. So we reckon epochs in the Jewish story; the destruction of the Temple, the Crusades, the expulsion from Spain, the Cossack massacres of 1648, and the culminating disaster of them all,—Hitler's war of extermination.

More than a century ago, that strange Galician genius, Nachman Krochmal, already pondered the amazing phenomena of regeneration so manifest in Jewish history. Even without resort to his schematic Hegelianism, the fact itself found frequent expression among Jewish preachers. So they interpreted the verse: "Bowed down to earth, Arise, O my soul." It is, they said, when Israel has been cast down, that the Jewish spirit rises to great heights. What homiletics urged, history asserted. It was on the ashes and ruins of 1648 that the great East European Jewish Center was reared; the Center that developed some of the most creative movements in all Jewish history. But let the historians describe the upward surge that came so often after our people had been hurled into the abyss. Let it suffice here simply to note the amazing power of recovery that Jewish history manifests.

We do not mean to argue from history, for that argument is never conclusive. Only of nature may we say with the Preacher, "That which has been is that which shall be." One may argue from the past to the present but never to the future. On the basis of history one may regard a future regeneration of Israel simply as a possibility, not as a certainty.

The Revival of Hebrew as Evidence of Jewish Vitality

Here our meditation might well end were it not for the instructive fact that our own generation has been the witness, and in some measure the participant, in the full-bodied recovery of one element of Jewish civilization;—the element of language. With our own eyes we have seen and with our own ears we have heard the ancestral tongue emerge from the dust of books and the disuse of millenia to become a living, vibrant language. The revival of Hebrew, so that today it is the pliant, adequate instrument for the thought and speech of a community of 600,000, is eloquent proof

that the Jewish power of regeneration is not yet spent.

More than one rhapsodic discourse has been delivered on the expressive power of Hebrew in Palestine where it ranges from the prattling of babes to abstruse lectures on higher mathematics at the Hebrew University. We would not add another to these, though surely nothing can be more exciting than dry bones putting on flesh and sinew and coming to life. (It appeals to that most fundamental of all human instincts—the life-urge in its unceasing battle to outwit death.) Because we are contemporaries of the event, we have been granted an X-ray view into the whole process of rebirth. May not that process, once mastered, be applicable, *mutatis mutandis,* to the other aspect of Jewish civilization, to its religion, ethic, social organization, art?

Steps in the Renascence of Hebrew

The rebirth of modern Hebrew occurred, paradoxically enough, with a sudden, about-face in Hebrew style, marked principally by a return to pure Biblical Hebrew. Modern Hebrew begins with the publication of Abraham Mapu's novel, *Ahavat Tziyon* (The Love of Zion), written in the ancient cadences of Isaiah. For a time, the Biblical style and vocabulary were *de rigeur* for the Hebrew writer. It was seriously argued that to go beyond the confines of the Bible for vocabulary and sentence structure would be a violation of the chaste classicism of authentic Hebrew. Obviously, this self-imposed limitation could not long endure. Its very motivation was dubious. One suspects that it derived, at least in part, from the universal esteem in which the Bible as a literary classic was held. True creativity, however, can never accept such arbitrary imitations, no matter how exalted its model. To do so in this instance would be to subscribe to the notion, which Jews never accepted, that with the writing of the Bible Jewish genius had exhausted itself. This idea had its roots, of course, in Christian theology. Hebrew writers knew better. They knew the terse expressiveness of Mishnaic Hebrew. They knew the neo-classic power of the Hebrew of Halevi and Ibn Gabirol. They knew the folksy simplicity of the Hebrew in the Hasidic tale. All these, and more, they drew upon in forging a new Hebrew style.

Not that literary Hebrew became a random eclecticism,—a coat of many borrowed colors but no color of its own. True, Hebrew writers did not hesitate to borrow a Midrashic phrase here and a Talmudic idiom there. They reworked, adapted, reinterpreted the old material. The old words shone with new meanings, meanings remarkably in consonance with their old connotations.

The process of re-interpretation, however, has its necessary limitations. Driven beyond those limitations, it degenerates into sheer allegorism and loses its validity. New ideas deserve new clothes. Words, like coins, if handled over and over again, lose their distinctive impress. They must be re-minted. Life had produced an infinitude of new things and not a few new ideas. New words were needed. Hebrew writers were not slow in coining them. Sometimes they simply lifted the new word from some foreign tongue, Hebraized it and introduced it. *Talphen* (to telephone) is an accepted Hebrew word. Not all of their innovations, of course, found such ready acceptance. Other writers, fearful of an invasion of a host of foreignisms, would come up with a more distinctively Hebrew equivalent for the modern word. A more generally welcome method was that of building new word formations with new meanings out of old Hebrew roots. If *ish* is a man or person, then *ishiut* (the *ut* ending in Hebrew ex-

presses abstractness) could well serve as the equivalent of personality.

This process of expansion, adaptation, and enrichment of Hebrew was at first the province of every Hebrew writer. It was soon recognized that, uncontrolled and unguided, it would soon lead to chaos. There was therefore called into being the Vaad HaLashon (Language Committee), whose function it was and still is to direct the whole process of the growth of Hebrew. Composed of Hebrew linguistic experts, it publishes a quarterly *Leshonenu* (Our Language), devoted to the development of Hebrew. It has published, in addition, a whole series of technical Hebrew dictionaries for various trades and professions: e.g., agriculture, medicine, electrical trades, etc. From all over Palestine there come to the Vaad HaLashon questions on Hebrew, prompted by practical needs. A mechanic wants to know, let us say, the Hebrew word for carburetor, the physicist inquires for the Hebrew equivalent for spectrum analysis, the psychologist wants the Hebrew word for sublimation. The answers from the Vaad HaLashon are regarded as authoritative and soon find currency in everyday use.

All the efforts of writers and scholars would, to be sure, never have achieved the rebirth of Hebrew as a living language, were it not for the cardinal fact that in the meantime Hebrew had become the spoken language of the Yishuv. Only life can give birth to life. The monumental dictionary of Ben Yehuda may, in generations to come, be superseded as are all dictionaries of living languages. But his achievement in making Hebrew the spoken language of the Yishuv is permanent. His tenacity in that struggle, despite the skepticism and bitter opposition, mark him as one of the heroes of the Hebrew renascence. Out of its daily use, out of the mouths of babes and sucklings who babble in Hebrew, there has come such freshness and vividness as justifies calling Hebrew a truly living tongue. Even the Hebrew of these little ones, precisely because of its naturalness and spontaneity, is a valuable contribution to the growth of the language. This, then, has been the process and this is our *mashal*.

The Moral

Need we draw out the moral? As Hebrew has come to life, may not the other elements of our heritage achieve the miracle of rebirth? Here is the paradigm: first, a return to the sources; a knowledge and understanding of the great creative epochs of Jewish religion and culture; the re-interpretation and adaptation of their vital insights and valid practices to the needs of our times; the incorporation of the valid elements of modernity into Judaism; — all these under the guidance of experts in the Jewish past who, at the same time, are sensitively aware of the needs of the present. And, finally, the courageous, determined few prepared to bring a reborn Judaism into their daily lives.

Perhaps it was but natural that the first element to be reborn in the "evolving religious civilization" thta is Judaism should be the element of language. Speech is always the first sign of a maturing consciousness, the sure omen of self-awareness. It is a good omen, and one that ought to put heart in all those who yearn for the renewal of Judaism in its entirety; in its religion, ethic and esthetic.

. . . If This Be My Portion, Lord . . .

(Prayer from Exile)

By SILVIA MARGOLIS

Lord God of Hosts,
Holy One of Israel,
Who desirest Justice—
And not sacrifices;
Mercy—
And not burnt offerings;
Who rememberst compassion—
Even in wrath—
Tell me at last
That I may know:
Why dost Thou spurn
And reject me so?
Why answerest not
When I pray?
Why hast Thou left me
To derision
And dismay?
Hearest not my weeping?
See'st not my woe?
Why hast Thou forsaken me
Art Thou no more my Father?
Art Thou no more my God?

Thou'st set a time
And cleared a place
For every living thing.
The stork in the heavens
Hath her appointed time;
And the swallow;
And the crane;
And the beasts of the field;
And the creatures of the deep;
And the seasons of the year,
Also;
Why have not I?
Aye,
Why have not I
A time and a place?
I,
The residue of Jacob,
Whom Thou hast chosen
To be Thine heritage;
The remnant of Israel,
Thy servant,
Of whose seed
Were raised up prophets,
And of whose root
Were brought forth
Priests?
Patient as the stones
I wait;
Days without measure,
Years without number
I travail. . . .
But my hour of Rebirth—
Never dawneth;
My day of delivery—
Never cometh;
My bleeding wounds—
Are never bound up;
The terror in my soul—
Is never mollified;
My long, long servitude—
Never is accomplished;
My captivity—
Is never ended.
Lord,
Why is this?
Hast Thou, indeed,
Forgotten me?
Doth God, like men,
Forget?

Now hath ended
Another great war . . .
Another great slaughter
Hath ended now.
Another fierce foe,
Brutish and bold,
Hath been stalked,
Like a beast,
To his lair.

His strongholds are shattered;
His squadrons are wasted;
And his fame
And his name
And his ill-founded glory—
Like a cloud—
Is consumed
And vanished away.
"There is peace at last,"
They say.
And every man turneth
Again
To his people;
Every man fleeth
Back
To his native land.
But I,
I look for peace,
But,
it has vanished.
The gloom
Spreads before
And behind me.
I look for healing,
But my pain
Is perpetual;
I long for home,
But my Way is hedged up—
With thorns;
I yearn for mine ancient borders—
But my Path is barred—
With bayonets;
In every land,
On every battle-field,
For every Freedom
I fought
And bled
And died . . .
And yet—
My bands are not
Sundered;
My yoke is not
Broken;
I languish in prison-houses—
And none delivereth me;
In pits I lodge—
And none restoreth me;
In holes I hide—
And none rescueth me . . .
And all the while
The Nations barter,
Aye,
Barter with my flesh—
For gain;
Traffick with my soul—
For profit.

So was it ever;
So is it now . . .
My plight hath not changed
Since Nineveh fell
And Tyre was trampled.
Only
The face of my fowler
Changeth;
Aye,
And the name of my spoiler.
And I am,
As before,
A fugitive
That hath not a refuge;
A pilgrim
That hath not a place;
Full of sorrow,
Full of pain,
Ever more affrighted;
Nevermore at rest.

Wherefore,
Lord God,
Because Thou knewest my fathers
When their height was like
The height
Of the Cedars of Lebanon,
And their strength was like
The strength
Of the Oaks of Bashan;
Because
Thou didst talk with them
In Sinai,
And walk with them
In Carmel, by the Sea—

For their names' sake,
Hear me,
Hear me at last. . . .

Lord,
If this be my portion:
To be
Forevermore dispersed,
Displaced,
Dispossessed;
Rootless
As the whirling dust;
Homeless
As the driven stubble;
Always trembling;
Always tottering;
Always a captive;
Always in exile;
Never ransomed;
Never redeemed. . . .
Lord,
Hear me,
If this be my lot—
Nevermore
To be a people,
Nevermore
To have a land—
Then
Break me!

Break me
Utterly!
Stamp me out
With fierceness,
Suddenly,
Swiftly,
Wholly!
Aye,
Lop me off
As a bough!
Cut me down
As a tree!
Let me fall
And not rise up
Again!
Let me be swallowed up
In death,
Body and soul,
At last
And forever.
And let me be
Forgotten;
Forgotten—
As a tale—
As a solemn tale
That hath been told
Long ago,
Long ago. . . .

Random Thoughts

It is a source of common complaint that the social sciences are far behind the technical sciences in point of facts known and inferences drawn.

The reason for that should not be hard to understand.

To make headway in the technical sciences you have to know only what the most clever people have thought.

To make progress in the human sciences you have to know what the fools, both authorized and unauthorized, think, and there are so many fools.

* * *

You can always tell how allergic the *Goyim* are to the slightest economic upset by the way they break out in the rash of anti-Semitism.

* * *

Most people want their religion pure and undefined.

* * *

Psychoanalysis, in discovering that there is nothing original about original sin, mistakenly thinks itself to be original in denying the reality of sin.

Many a faith that is incandescent in a vacuum burns out quickly in the atmosphere of action.

* * *

When we lack fuel we resort to banking the fire with ashes.

When we lack new ideas we bank the fire of the old faith with worn out traditions.

* * *

Our great Prophets kept on urging us to major in ethics and to minor in ritual observances.

Those who reverse the order are apt to develop the wrong sense of values shown by some of our people in pre-war Germany. They never missed the singing of *zemirot* on the Sabbath, but they sang many of them to the tune of *"Deutschland ueber Alles."*

Some of our Jews in the South, who do not major either in ethics or in religious observance, think it necessary to outdo their fellow-whites in their zeal for white supremacy.

* * *

In a letter announcing a new book on religious education, a local publisher states the following: "Betwteen 1926 and 1943 the Presbyterian Church in the U.S.A. showed a two per cent loss in Sunday School attendance; the Northern Baptist Church showed an eleven per cent loss for the same period; the Protestant Episcopal Church showed an eleven per cent loss—and these figures are merely indications of a startling trend seen in all the major Christian denominations."

The trouble with present-day religious education is that it fails to teach people what they should expect of religion.

All it teaches at present is that religion means loyalty to one's own particular denomination and its traditions.

What it should teach is that *religion should encourage freedom of thought, emphasize the service of man as the highest service of God, and insist on our regarding all human beings as deserving to be served.*

* * *

So long as that kind of religious education is non-existent, the only kind that can succeed is the one that depends for its support either upon raffles or upon promises of pie in the sky.

At one of the subway kiosks little boys were distributing small hand-bills.

On one side was a picture of a Christian Seminary that trains priests.

The other side had a "Prayer for Vocations," asking the Lord to call very many to His priesthood and the religious life.

This was followed by the statement: "Seven years indulgence; plenary indulgence under the usual conditions, if said every day for a month."

* * *

It is not enough to prove that communism is the devil.

We also have to demonstrate that democracy is not the deep sea.

Neither is it enough to prove that Jewish assimilationism is the frying pan.

We also have to demonstrate that Jewish survival is not the fire.

* * *

With Judaism as a three thousand year old civilization, the total effect of all our Jewish educational endeavors seems to be that "never did so many know so little about so much."

* * *

One has yet to hear of any quick remedy for social ills that isn't a quack remedy.

* * *

If you can't function like a thermostat by regulating the social temperature, at least function like a thermometer by being sensitive to the changes in it.

* * *

To see life properly we need bifocals, the distance lenses for scanning its possi-

bilities, the reading lenses for noting its realities.

* * *

Every human era has been one of transition, crisis and alienation.

In every society there are some who experience "a feeling of isolation, homelessness and insecurity."

The difference is merely in the number of people involved.

So far human progress has consisted in the growth of that number.

* * *

Whenever people begin to question the obvious and to boast of their doubting everything you may expect an upsurge of obscurantism that is immune to common sense.

* * *

A good way of taking vacation is to get away for a while from oneself.

* * *

There is no denying that even the bright side of the moon has some spots.

* * *

Modern psychology has taught us to realize that we can know directly as little of our own minds as of our own bodies.

* * *

If our lives are fated to be like prairies, without elevation, let them at least be without pits and declivities.

* * *

Heaven is that part of earth where one feels at home.

* * *

In a changing world, the leaders of a passing order waste in fighting the new order the energy that would qualify them for leadership in the new order.

We generally assume that religion is or should be entirely a personal affair.

According to the late philosopher, Alfred N. Whitehead, religion is "what the individual does with his solitariness."

We are aware, of course, of the existence of public religion, but we discount its value.

We think of public religion as formal and mechanical and as an expression of the human tendency to act in herds.

The truth is that public religion is as much of a prerequisite to personal religion as conversation is to individual thought.

We would hardly suggest the doing away with conversation because it is marked by confusion of ideas and inadequate expression.

Public religion—or religion expressed and lived by whole societies of human beings—however abounding in superstition, error and mechanical conformity—is the matrix of the most exalted and inspired achievements in individual religion.

* * *

The blessings that the wise desire coincide with those that the virtuous deserve.

* * *

The religious instinct left to itself is no more reliable than the mother instinct.

In China and India the mother instinct kills off one baby out of every two.

With the aid of organized intelligence, however, the mother instinct in America saves ninety-five out of every hundred children.

Likewise, with the aid of organized intelligence, the religious instinct would save the greater portion of mankind for the kind of human life which that instinct is providentially intended to evolve.

M. M. K.

Book Notes

TWO BOOKS ON PALESTINE

TO WHOM PALESTINE? Frank Gervasi, N. Y., D. Appleton Century, 1946, 213 *pp.*, $2.50.

HECHALUTZ, BUILDERS AND FIGHTERS, Hechalutz Organization of America, N. Y., 1946, 160 *pp.* $1.00.

I

THOUGH the Palestine problem continues to make the daily headlines, the reading public's fleeting understanding and inarticulate sympathy for it necessitates a reiteration from time to time of its composite factors. For the uninitiated, Frank Gervasi's highly readable compilation of facts, coupled with his own vivid journalistic style of analyzing them, can well serve as an introductory though superficial study of the problem.

Gervasi quotes pertinent sections of the important legal documents justifying the Jewish claim to Palestine, describes the social and economic contributions made by the *Yishuv* to the development of the entire Near East and particularly to the furtherance of the Allied war effort, contrasts this with Arab indifference and outright opposition to democratic ideals, explodes the myth of Arab solidarity and military might, and accurately concludes that the average Arab is neither friendly nor unfriendly to the national aspirations of the Jew. These themes are all well known to any student of the Palestine problem.

For the informed reader, this book has little to offer other than a few additional glimpses into subjects which heretofore have not found adequate expression in the publications of this country. Arab nationalism is discussed by the author in his chapter appropriately entitled "Allah." Church and state are identical in the Moslem-Arab world. "The objectives of one are the aims of the other. Having no sound political philosophy within whose framework Arabs may attain economic, social and political security, their leaders have substituted the powerful religious one." The leader of this ideology is Sheik Eli Maraghi, Chancellor of Cairo's El-Azhar, the largest and most influential Moslem university in the world. Its ten-year course of study is dominated by the imprint of an intolerant, chauvinistic Arab nationalism.

In describing the activities of the Jewish extremists in Palestine, Gervasi succeeds in placing them in proper numerical perspective. He asserts that the Stern group numbers some fifty triggermen and one hundred and fifty "helpers"—informers, stooges and assistants of one kind and another, including expert pamphleteers. He accredits the stronger extremist group —the *Irgun Tzva'i Leumi*—with four hundred so-called "front men" and at least two thousand "junior terrorists." The difference between the two groups is thus expressed by the author: "Whereas the Stern hoodlums seem to be satisfied with martyrdom, the *Irgun* boys are far more ambitious. They don't want to die fighting. They want to live victoriously. They want to rule Palestine."

The author fails, however, to describe adequately the potent non-extremist resistance movement in the *Yishuv*. Its core

of some sixty thousand—the *Haganah*—is assigned but one paragraph; its heightened sense of morality as depicted in its attacking the *instruments*—radar stations, reconnaissance planes — which seek out uncertified immigrants, rather than the *personnel* utilizing them, does not provoke any comment; its spirit of self-sacrifice as manifest in acts of "illegal" colonization (i.e., establishing new colonies on Jewish National Fund land in opposition to the prohibitions of the mandatory government) is not even mentioned.

Gervasi unwittingly lumps together in one chapter names of Jews who served in the national armies of the Allies as a proof of Jewish courage. He, like so many well meaning liberals, fails to distinguish between Barney Ross, who fought as an American Jew, and Hannah Senesh the Palestinian Jewess, who volunteered to be parachuted behind enemy lines in order to save the helpless of her people. Both types are dear to us, but inasmuch as our society continues to differentiate men from men, and heroes from heroes, on the basis of their spiritual and psychological makeup, and their aims and ideals, it should be granted that one is an *American* hero, the other a *Jewish* heroine.

The greatest defect of the book lies in its superficiality. Writing as a newspaper man, who, until 1939, had no personal contact with Palestine, and until then, harbored pro-Arab sympathies merely because of being bombarded with too much Zionist propaganda, Gervasi's treatment of the subject can hardly receive the commendation of veteran students of the problem. The forerunners of Balfour Declaration Zionism do not exist for the author, not to mention the deep-rooted and diversified relationships between Palestine and the three thousand year old religious civilization of the Jews. His acceptance of the ideal of a Jewish Palestine is determined primarily by the need of refugees, by the social advances to be enjoyed by the Arabs, by the profitable trade benefits to be gained by the United States, and by the qualitative strength of the *Yishuv* which could be employed against the interests of Britain. ("Arabs might puncture holes in a pipeline; Jews who have served as engineers and technicians in the British armed forces can blow up entire cracking plants.") The author cautions the democracies to stop appeasing the Arabs lest Jewish Palestine hitch itself to the Russian bandwagon, since the two countries are natural partners as a result of Jewish disillusionment with Western policy, and because "Zionism is probably the best example of applied Socialism extant outside of Russia."

Such statements clearly indicate a lack of understanding of the philosophy of Zionism. The author reveals little acquaintance with its democratic nature, its spiritual values, its goal of Jewish renaissance. He confines himself to one or the other of the popularly current divisions of hyphenated Zionisms—political-Zionism, cultural-Zionism, refugee-Zionism, etc. He does not explain *Zionism*! Lacking such an explanation, Gervasi's answer to the query "To Whom Palestine?" is superficial, though correct.

II

A more profound insight into the nature of the Palestine story is derived from a few of the selections comprising the booklet issued by *Hechlautz*. A reprint of Bialik's essay on "Chaluziut" written in 1929, to commemorate the tenth anniversary of that organization, gives the collection its outstanding mark of maturity. "If we speak of the tragedy and the perils of the *Galut,* we refer in the main to that dangerous ailment—the weakening of the national will. . . .

The Jewish nation was content to dream and create for itself an imaginary Messiah who would come in a miraculous way at the end of time. That was the result of the lack of faith in its own powers." It was afraid to stand on its own feet, afraid of being its own master, and of shouldering the responsibilities which such a position entails. "The *Chalutz* movement is the first that has not feared this responsibility, and that has not been afraid to bear upon its young and weak shoulders the burden of action and its consequences. Here lies the mainspring of its moral strength."

Vivid descriptions of Jewish heroism during the war, as manifest in the activities of *Hechalutz Halochem* on the European continent, revive within the reader the latent spirit of Bar Kokhba and Rabbi Akibah; the heroic epic of the Warsaw ghetto is strongly reminiscent of the episode of Massada. The fighting *Chalutz* is clearly portrayed as a member of the last generation of Jewish humiliation and slavery, and the first of Jewish self-reliance and redemption.

The booklet succeeds in recording the activities of the *Hechalutz* organization in the United States and abroad; it is less succesful in its main objective—of selling *chalutziut* to the youth of America. The reasons for this failure are twofold: the lack of an articulate Zionist ideology and of a comprehensive program of education for American Jews; and the continued emphasis of *Hechalutz* upon the classic concept of *chalutziut,* i.e., agricultural settlement in Palestine.

The first reason does not by any means limit itself to a lack of appreciation for *chalutziut.* Its implications affect every phase of Jewish life in this country. As pointed out in some of the articles of the booklet, the *political* maturity of American Zionists is far out of proportion to their *Zionist* maturity. Granted a Jewish State in Palestine—what will be their relationship to the broader ideal of Zionism? No Zionist organization has even begun to think of blueprinting a philosophy of national renaissance for the many millions of Jews who will undoubtedly remain in the *Galut* for a long time to come.

The lack of a proper understanding of the middle class, non-agricultural consciousness of American Jewish youth on the part of *Hechalutz* is the second most important cause for its failure to attract to itself even the many members of Zionist youth organizations. There have been indications of modifying the traditional concept of *chalutziut,* but these have proven to be lukewarm and inarticulate. The criticism leveled by one writer against the American Zionist Youth Commission for its "Limited Service" program—wherein the discipline of candidates for *aliyah* is less rigorous than that of members of *Hechalutz*—is valid only inasmuch as the Commission has not as yet succeeded in arriving at the proper formulae for selling the popular "Homeland - for - other - Jews" notion of Zionism to the Jewish youth of this country, much less in attracting them to the idea of even a limited *chalutziut.*

But *halutziut* must undergo a reinterpretation. It must broaden its scope to meet the outlook of the more sincere and idealistic categories of young Jews living within the largest reservoir of Jewish youth in the world; it must embrace scholars and artists as well as technicians and agriculturists, middle class professionals as well as proletarian working people. The *halutziut* of our generation must be one designed to rebuild the *people* of Israel as well as its land, to fill the vacancies left by the obliteration of the European Jewish centers of learning and cultural creativity, to strike the proper two-way exchange of mutual ben-

Naomi

By BAT-AMI

This poem was dedicated by the author to her friend, Naomi, who died in Dachau in 1943. Accompanying the poem was the following significant note:

"My poem 'Naomi' was suggested by a line in one of Bialik's poems, *"hekhan neurai"* ('Where is my youth?').

"This is the question all Jewish youth may well ask after learning of the murder of their people, because the carefree gaiety and feeling of security that are the rightful heritage of all youth belong no more to the Jewish youth.

"Fear, but, more than that, understanding of purpose and responsibility, and strength of resolution, the qualities which mature, must become the substitute for youth.

"And so, all thinking Jewish youth are not young, but old in the knowledge of what has been and what must come. And those who are not old—are dead."

Editors

They speak of Youth
And lilt their laughter at it
And dance and shout
What is Youth about?
Tell me.
I am a Jew.

They speak of Love
And sing sweet songs about it
And smile and dream.
Where is Love's scheme?
Show me.
I am a Jew.

They speak of Freedom.
And tell of wars that bought it.
We, too, have fought.
What is Freedom?
Teach me.
I am a Jew.

They speak of Life
With lips that froth with fun,
As a game. I want one.
Where is my life?
Answer.
I am a Jew.

They see the stars reflecting glory
On this World,
They see the moon
Silvering the surface.
I see a flickering Cross
Knifing night's smooth Peace.
I see a crimson mask,
Dripping gore upon the snow,
Where is my Glory?
Where is my World?
Denied.
I am a Jew.

---

efits between the homeland and the Diaspora.

The contributions of American Jewish youth, to this reinterpreted concept of *halutziut* are hinted at by Dr. Weizmann. In the preface to this booklet he writes: "Reared in freedom, nurtured by the pioneering conditions of the New World, and equipped by the skills and experience which America alone can offer," young American Jews "will be a factor of inspiring vigor and guidance, in the building of Eretz Yisrael and the resettlement of the remnants of European Jewry."

HERTZEL FISHMAN

BOOKS RECEIVED

THE ZIONIST MOVEMENT, by Israel Cohen, edited and revised with a supplementary chapter on Zionism in the United States by Bernard G. Richards. Zionist Organization of America, 400 pages, with index. $3.00.

Correspondence

How to Treat Rabble-Rousers

Sirs:

I shall appreciate your pointing out to your readers that the silent treatment of rabble-rousers does not in any way imply "ignoring" them. On the contrary, no one needs so much information about these trouble-makers, and no one is required to do such prodigious work in reference to each rabble-rouser, as do those who apply the silent treatment.

The silent treatment is based upon the theory that it is better to treat a hate-filled vendor of racial and religious malice as an insignificant rat who does not deserve public attention, rather than as a powerful personage of great importance and prestige. Naturally, it is impossible and unwise to apply the silent treatment to a United States Senator—to a radio commentator—or to anyone who has fame or fortune to such extent that he can command his own publicity. When, however, as is true of hundreds of little noise-makers, the only attention that he can draw is by getting others to denounce and to picket his meetings and to publicize him thoroughly, the best thing is to do the very opposite of what he wants.

Scores of rabble-rousers have been liquidated into oblivion and put out of business by the silent treatment. Gerald L. K. Smith has been on the skids ever since the silent treatment began to clamp down on him six months ago. Smith, by the way, is in arrears on his income tax and he certainly has failed to make expenses lately. Like a fan-dancer or a naughty book, he needs volumes of adverse publicity, and when he does not get this, he has nothing with which to dupe his followers into believing he is a very big and influential person.

In order to use the silent treatment, it is necessary to go privately to a great many people who might in ignorance sponsor the rabble-rouser and to those who might give him publicity. It is necessary to explain to many individuals why the man does not merit recognition; why he is not even worthy of the public notice that is involved in mass publicity. Mass publicity is in itself an asset that the rabble-rouser can use. It is easy to create mass publicity for him by unwise opposition for him, but to see to it that silence blankets him and that the radio, the press and other mass media shun him, requires a terrific amount of work of compiling information that can be submitted to strategic persons. This must be accompanied by well-planned, systematic "positive" work designed to strengthen democratic ideals and practices among all groups of Americans, immunizing them against anti-Semitic propaganda.

A rabble-rouser can no more be blown out of his racket with blasts against him than an electric light can be blown out by one's breath. The one thing rabble-rousers cannot overcome is that which would close any show on Broadway—a complete lack of publicity in the general press.

As to the Jewish press, on the other hand, that is a different matter. Among those whom the rabble-rouser cannot mislead by his lying propaganda, there can be no harm in conveying all manner of information about the man and his activities. We must make a clear distinction here between the Jewish press and the general press. When Jews want information about the rabble-rouser, let them turn to the Jewish press.

S. Andhil Feinberg

Another Originator of the Idea of a University of Judaism

Sirs:

I was interested in reading the letter by Rabbi Harry Z. Zwelling which appeared in your issue of May 2nd, 1947 (Volume XIII, No. 6) and which called to your attention the contribution made by Rabbi David Polish as far back as 1940 in promulgating the idea of a University of Judaism.

I should like on my part to bring to your attention the fact that a very excellent presentation of the necessity for such a university and the general outlines of its possible program were contained in an article entitled "Higher Jewish Education and the Emerging Pattern of American Jewry," published in *The Reconstructionist* on December 10, 1943, (Volume IX, No. 16), by Dr. Samuel M. Blumenfield, the President of the College of Jewish Studies in Chicago.

In that article Dr. Blumenfield declared that "there is need today for an institution of higher Jewish learning which would incorporate the best of both the traditional and the liberal academies of European Jewry and would above all be sensitive to the issues, problems and opportunities of Jewry in America."

I take the liberty of noting this contribution by Dr. Blumenfield because I feel that as we near the realization of an institution encompassing these ideals the men who first articulated the need should receive the proper recognition in the future chronicles of American Jewry.

Earle S. Iverson

A Correction

Sirs:

Under the column "Realities and Values" you have a long quotation supposedly written by Franklin D. Roosevelt. As a matter of fact, this is the famous Flag Day Prayer written by the late poet Stephen Vincent Benet in the early years of the War. It was read by President Roosevelt and so was associated with him. It first appeared in print in the *New York Times.*

Jacob G. Soshuk